

Japan Christian Activity News

PUBLISHED

BY NCC J

Editor:

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ISSN:0021-4353

#565 September 25, 1980

A MEETING ON BURAKU DISCRIMINATION

Fifty people concerned with Buraku discrimination—mostly Buraku priests and laymen of Nishi Honganji, one of the two largest Jodo Shinshu branches of Buddhism--and including eight Christians--met at Nishi Honganji Temple in Kyoto on Aug. 27-28 to discuss common concerns. Rev. SHOJI Tsutomu, General Secretary of the NCC spoke on "NCC's Position on Buraku Discrimination."

Many Buddhists are working to overcome discrimination against Buraku people. Even the Buddhist scriptures contain some discriminatory passages, and the hierarchy within the Buddhist temple places Buraku priests at the lowest level. This injustice is perpetuated because of the hereditary nature of succession to the priesthood. If there is a vacancy to be filled in a temple serving a Buraku village, a priest will be sought among other Buraku priests.

The doctrine of "Shukugo", or reincarnation, which says that man is born to his present life because of his actions in a past existence militates against change for ethical as well as other reasons. Now many priests and laymen want to go back to the original teachings of Buddha which emphasize the equality of all humans. Through this revitalization of the Buddhist faith, the Nishi Honganji group is trying to overcome discrimination in cooperation with others, including Catholic and Protestant Christians.

There were no members of the Shinto Religion present, though Shinto has a history of discrimination against Burakumin. Burakumin were not given permission to enter Shrine precincts, nor could they participate in local Shinto festivals. This is because of the strong emphasis on purity in the Shinto religion, and the false assumption that Buraku people are unclean.

Rev. Shoji's participation in the Nishi Honganji meeting resulted in a deepening of his understanding of the Buraku people themselves and an appreciation of the

efforts on the part of Buddhist groups to heal the wounds of the past.

Buraku people are not just a group who are discriminated against, but they are people who have a deep sense of community, brothers and sisters who help each other out of true sympathy and understanding. They live in such a way as to become whole human beings. They are discriminated against but never defeated. This humanity is the basis of the fight against discrimination, and must be recognized as a strength. Those Buddhists fighting for Burakumin rights don't imagine that they hold justice and righteousness in their own hands, but seek justice while standing on the same level with others. They are not the holders of truth, but are always seeking truth. They are constantly examining themselves with a humbleness that has a decidedly Buddhist tone. It is "Kyūdō", or the way of seeking truth. ‡

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A TESTIMONY

IMAI Kazuichi, born in 1923 is the 5th son of a Buraku family in Osaka. Finding faith in Christ, he has dedicated his life to the liberation of the Buraku people and also takes responsibility for the Buraku Issues Special Committee as a consultant.

"When I was a baby my mother died. My stepfather's job was to go around to cafes and brothels to entertain people by singing. When I was about 12 years old my stepfather's rheumatism got worse, and my brother and I had to earn money. Since we never stayed in one place we did not have a chance to go to school. Then, I was arrested on the street and was placed in an institution. This was the first time that I could play with children of the same age. When my stepfather's sickness got better I lived again with the family. Because of a mischievous act I ended up on the operating table and two medical students tried to operate on me. At that time I experienced near death, and it frightened me. This gave me a chance to think about the purpose of life. One day I saw my Korean playground friend whom I respected very much, praying with the Bible. This was the first time I saw the Bible. I felt there was something very great about this. I learned how to write by copying the Bible. While I was doing this, all kinds of questions came to my mind since I could not accept many things. My short temper, at that time, was almost neurotic. Since I was an unwanted child, I felt my life was worthless. After trying many methods, even cutting my finger, I attempted to cure my problems. Nothing worked until I realized total salvation from sin through the blood of Christ on the Cross. I felt the purpose of my life with great conviction. I changed my life style and started to raise the question of the human rights of the discriminated. My old friends thought I had become crazy. I went to the church and confessed my Buraku background. I asked for guidance, because I knew I could find nothing in my life without faith. A friend who went with me to the church saw an elder's face who looked down on me during my confession time. He left the church but I stayed."

"One day I attended a church meeting in Osaka related to Buraku issues. I questioned them about the discrimination seen in the church. A pastor stood up in the crowd and confessed that his life would be dedicated to the Buraku liberation movement. But the rest of the people kept silent.

"At that time I was not living in the Buraku community. This fact alone indicated my weakness and ugliness. My wife knew about my background, but my child did not know. While I was looking for my way, a pastor from Okinawa gave me books to read about the Buraku. When my father died, we went back to the Buraku community. That was seven years ago. I told my son about my purpose in going back to the community."

"Becoming a Christian does not mean that one is totally free from the discrimination against the Buraku. My task is to increase awareness among people by promoting the Buraku liberation movement. The Kyodan has established the Buraku Issue Special Committee in its organization in which we have studied the realities of the discrimination against Buraku in the church and participated in the liberation movement of the Buraku people." †

SEMINAR FOR MISSIONARIES

The NCC Center for the Study of Japanese Religions is sponsoring a Seminar for missionaries about "Izumo Shinto - Its Tradition and Culture." This seminar will be held at The Great Shrine of Izumo (Izumo Taisha) from Nov. 16-18. The program will include two lectures, "The History and Traditions of Izumo Shinto" and "Christian Work in a Culture Penetrated by Shintoism." Participants will also be allowed to attend two traditional festivals: "The Festival of Welcoming the Gods (Kami-mukae-sai) and "The Festival of the Gods" (Kamijari-sai). The fee for the seminar will be ¥8000 and registration will end on Oct. 15th. If you would like an application form, please write to: NCC CENTER FOR THE STUDY OF JAPANESE RELIGIONS c/o Kyoto Diocese of Japan Episcopal Church, Karasuma-shimotachiuri, Kamikyo-ku, Kyoto 602 Tel. (075) 432-1945.

JAPAN CHRISTIAN QUARTERLY FALL ISSUE

"Christian influences on the formation of modern literature in Japan" is the theme of the fall issue of the Japan Christian Quarterly, with special focus on WAKAMATSU Shizuko, an accomplished woman writer of the Meiji era. Available now at the Kyo Bun Kan, 4-5-1 Ginza, Chuo-ku, Tokyo 104, at ¥1,000 per copy.

TAKES UP HUMAN RIGHTS OF KOREANS IN JAPAN

In Aug. 1979 and Oct. 1979, the Association Fighting for the Acquisition of the Human Rights of Koreans in Japan presented to the United Nations' Commission on Human Rights, working papers explaining the plight of Korean residents in Japan, their struggles and demands. Documents A and B were presented to General Secretary Kurt WALDHEIM through Human Rights Commission director Dr. Von VOVERN.

Document A covers the historical background of Korean residents in Japan. It also features individual personal stories of the suffering of Koreans in Japan and how they carry on their struggle, through court battles and other means.

Document B lists the areas of deprivation of the human rights of Koreans in Japan: (1) No right of residency (2) No right to participate in the political process (3) Children's allowance denied (4) Public housing denied (5) Loans from the National Treasury of Investment for Private Housing denied (6) National Treasury for Life Insurance (Social Security Program) denied (7) Employment denied.

Also in document B, are letters to Waldheim, to the Prime Minister of Japan, to the Mayor of Fukuoka City appealing various cases regarding the human rights of Koreans in Japan, more reports on court battles and essays on the importance of human rights and the relationship to basic personal dignity.

Rev. CHOE Chang-wha, Rev. KANG Young-il and Rev. KANG Eung-hong visited the New York office of the United Nations in 1979 and lobbied at Geneva at the 1980 March and June meetings of the UN Commission on Human Rights. In the latter, Document C on the Omura detention camp was also presented.

Out of 50,000 petitions from all over the world, the case of Korean residents in Japan was one of the 20 matters which was passed from a Working Group to the Sub-Committee of the UNCHR on its Aug. 10-29 meeting. It was a significant breakthrough in the struggle of Korean Residents in Japan for their basic demands.

Japanese Reluctance

On June 21, 1979, Japan ratified the International Covenants on Economic, Social, Cultural, Civil and Political Rights. As a result of this, the Japanese Government

is required to report on the human rights situation in Japan within a year but as of now Japan has not given its report.

Meanwhile, the Association Fighting for the Acquisition of the Human Rights of Koreans in Japan has given their reports on the human rights situation of Korean residents in Japan. The Japanese government cannot give a false or insufficient report so this seems to be the reason why Japan is stalling in submitting its request.

For the Association Fighting for the Acquisition of the Human Rights of Koreans in Japan, it is their first experience in dealing with the United Nations and this gives them much hope and is cause for excitement. They are looking forward to developments. #

YMCAs IN JAPAN CELEBRATES CENTENNIAL

"Towards a World of Sharing" theme of the 100th anniversary of the YMCAs in Japan -- reflects the Japan YMCAs new ideals and new thrusts, as it greets the second century.

It was on May 8, 1880, when the first YMCA was established in Tokyo. Two years later, the Osaka YMCA started, followed by Yokohama YMCA (1884), formation of the first Student YMCA at Tokyo University (1888), the Sapporo YMCA in 1897 and Kobe YMCA in 1899.

Today there are 30 city YMCAs and 81 local branches including centers, scattered all over the country, with a membership of 76,680 and 116,672 program participants, excluding school students.

Aside from the usual YMCA activities on educational, physical fitness, sports, camping and programs for the handicapped, volunteerism among the young people is of tremendous concern, along with intermovement cooperation with the YMCAs in Asia. Intermovement cooperation efforts involve fund-raising campaigns to support YMCA refugee works, and other emergency appeals received from other movements; assisting YMCA secretaries from Asia and Africa to acquire study-training in Japanese YMCAs; workcamp projects; sending of YMCA volunteer workers to refugee camps in Thailand, vocational workers to Bangladesh, and assisting other Asian YMCAs in their

(continued on p. 4)

(Japan YMCA Centennial, cont...) physical fitness and language training programs.

Peace education is an important part in the YMCA goals through the development of awareness on human rights issues; calling for measures on disarmament by way of holding workshops or seminars on peace education; promoting campaign-operations among our local YMCAs, YMCAs abroad on the damaging effects of A-bombs; and providing basic international and inter-cultural education for lay and staff.

Plans are now underway for a two-day event commemorating the centennial anniversary and at the same time to convene the Third National Convention of the YMCAs of Japan, on Nov. 23-24th, at the Nihon Seinenkan in Tokyo. During the Convention, the five-year plan for the YMCAs in Japan will be adopted.

Local YMCAs have already started their own schemes of celebrating the centenary through various international camp programs and fund-raising drives for refugee work.

The second century of the YMCAs in Japan will bring about more challenging commitments with deeper deliberations on its Principles, towards a more extensive role in global concerns. #

by Jean PENGOSRO
International Relations
Japan YMCAs

"PEACE"--THE LANDSCAPE OF JAPAN

"Something is happening around us. Our society seems to be changing, without our even being aware of what is taking place..." So wrote an *Asahi Shimbun* writer, explaining the reason for the series, "Heiwa no Fūkei" (Scenes of 'peace'), which appeared in eleven issues of the morning leading up to Aug. 15, the anniversary of the end of the war.

Covered in the series were "scenes" that reflect, in the midst of the "peace" of today, an undertow, pulling back toward prewar and wartime Japan. A number of the incidents were related to schools and young people; there also appeared each week an old, prewar photograph of a class of middle school students, or a middle school sports team--people who would now be in their 40s or 50s--a circle marking each one who died as a result of the war

--3 out of 9 members of a class, 5 of the 8 members of a soccer team.

(*Asahi*, Aug. 5)

At Ninomiya Junior High School in Funabashi, Chiba prefecture this spring, mothers were surprised when a new bronze statue of Ninomiya Kinjiro suddenly appeared in the main lobby. (The figure is a small boy reading a book as he trudges along, his back bending under a heavy load of wood. Intended to inspire "piety, thrift and industry," during the war it was used to intensify the pressure on students to "study harder, persevere no matter how great the hardship.") "Why now?" asked mothers, recalling how they had once had to bow before just such a statue of a "noble character."

At the opening ceremony for the new term, a few days later parents found a huge national flag draped across the gymnasium. As a large drum resounded solemnly officials and audience stood, bowed to the flag, sang "Kimi ga yo." On the platform, as guests of honor, were officers of the Self Defense Forces from the Narai-shino base, their formal dress glittering with gold braid. Young teachers walked among the rows of first-year students, slapping the faces of those not standing at attention.

When classes began this term, first-year students were taught to write in prewar Japanese style--right to left, to read kana using the prewar syllabary, to write their lessons not with pen or pencil on *yoshi* ("Western" paper) but on *washi* ("Japanese" paper). History, taught from old books, gave the perspective of history, oriented around the Emperors. In social studies students were required to memorize the Imperial Rescript on Education of 1890.

"We must protect Japanese traditions," explained the language teacher, the leader of a group of teachers in their 20s committed to returning Japan to its prewar state.

Some parents complained, some approved, but the majority have remained silent.

(*Asahi*, Aug. 6)

Miyakonojo High School in Miyazaki prefecture, Kyushu, has, for the last several years, had its male students spend three days before the resumption of classes in the spring, fall and winter, at the neighboring Self Defense Force

(continued on p. 5)

se. "We do not attempt to instill any
fense 'ideology' in them," claimed the
litary and school officials, but students
e said to return with rigid military
aring and to express in the impressions
ey are required to write, high admiration
d expectations for the role of the SDF.

Asahi, Aug. 7)

Tokyo the annual Boy Scout Jamboree
came the "Camporee" when the Scouts were
ertained by the Self Defense Forces,
mplete with a demonstration of tanks and
her equipment.

re than 79,000 young people have attended
ctures on Defense for Young People, held
45 places in the past year as part of the
fense Agency's new public relations effort.
enty were scheduled for this summer.

however, while the requests to visit the
ses are said to be increasing, a Defense
gency officer admitted that, among both
tudents planning to get jobs and those
going to university, the SDF still tends
to be a last resort. "If I don't pass
ne exam...."

Asahi, Aug. 8)

n Nagasaki 11 elementary school teachers,
embers of the Nagasaki Peace Circle, made
"Peace Calendar" which they intended to
se with their classes, feeling that the
ubject of peace should be discussed year
round, not just once a year in August.
ut school officials objected. Teachers
ave also been instructed not to use
opies of the picture book on the atomic
omb which they published in 1972--320,000
opies of it have been printed.

eanwhile in Paris in June UNESCO agreed
hat governments should protect the
utonomy and freedom of peace education
efforts and accepted the resolution from
apanese teachers that education about the
ealities of the atomic bomb be included
in the textbooks of all countries around
the world.

(Asahi, Aug. 12)

In a high school in Shitamachi, Tokyo,
the principal distributed a special
message in commemoration of the Emperor's
Birthday. It spoke of the Japan that he
knew as a boy, and instructed the students
to request the Emperor to bring prosperity
to the country; if the country prospers,
then the people will prosper. He also
distributed a message for Constitution Day:
this Constitution was forced on us by the
U.S. We must get rid of it and get a new
one, written by our own hands.

Hearing of the complaints of teachers

to "peace education," the *Asahi*
reporter visited the principal and asked,
"Where were you when the war ended?"
In Hiroshima, he said, en route from the
factory where, as a 20-year old student,
he was working. He himself had some glass
enter his body as a result of the atomic
blast. At first he told no one of his
experience, but during the early 50s, after
coming to Tokyo to teach, he became an
active pacifist, speaking out against the
atomic bomb. Then when Russia exploded a
bomb and the Japan Communist Party said
nothing, he asked, was one country's
bomb dirty, another clean? He felt his
own experience was being used. Before
the war he had been too far right, after
the war he had been too far left. Now he
was trying to move with the tide.

The principal then went to his bookshelf
and handed the reporter a book--a seed-
book for speeches, published by the Tokyo
Association of Junior High Schools. This
gave the proper ritual to be followed for
all the events of the school year. Four
thousand three hundred copies have been
printed and the book is about to be re-
printed to fill requests coming in from
other parts of the country. The book is
also popular among those who must take
tests in order to qualify for promotions,
from one level to another.

In the last two articles, readers gave
their opinions and experiences. Two
letters came from Ninomiya Junior High
students--one a second-year student,
expresses his fear of corporal punish-
ment, the other from a first year student,
defending the SDF participation, the statue
and the strict training he is getting.

Many readers wrote about the pain and suf-
fering in the war which they never want
their children to go through. Some noted
incidents similar to those reported in
the series, and stressed the importance of
conveying to children the real horror of
war. #

by Helen POST

Cherie

After four years of Philippine sunshine,
warm enthusiasm, fierce concentration,
smiling persistence, wizardry at the
(typewriter) keyboard, and beautiful
efficiency, Cherie Cruz is
leaving us to begin a new life
at the end of September. Thank
you, and God speed.



A PROPOSAL FOR AN ALTERNATIVE TO THE ARMS RACE

Japan's militarization became a prime issue when the Liberal Democratic Party obtained the majority of seats in the Diet. A change in the present peace Constitution is indicated by the Ministry of Justice. Voices for "national security" and "protection of freedom" are urging the strengthening of the National Defense Forces and are backed up by the weapons-related industries. At this crucial time Prof. SAKAMOTO Yoshikazu provides an analysis of what is necessary to protect peace under the title "Gunji Ni Kawaru Mono" (Alternative to a Military Policy) in the August issue of "Sekai" magazine. The following is a translation of a few summary remarks in the article.--Eds.

With its peace Constitution and its economic base, Japan had an opportunity to contribute to world disarmament. However, she has never taken the initiative, but as postwar diplomacy indicates, Japan's interpretation was that increasing international tensions were caused by the Soviet Union, and stayed under the umbrella of the US-Japan Security Treaty. Although there have been strong pressures for Japan's rearmament from the USA, the idea of remilitarization was suppressed by strong people's movements. Not only during domestic political campaigns but also with regard to Japanese diplomacy and international policy, people's movements have had an important role in providing countervailing forces against the government's move towards rearmament. Compared with peace movements of the 1960s recent people's movements have been rather weak and have been less effective in the decision making process. During the high economic growth of the 1960s Japan chose to identify herself with the Western nations rather than the nations of Asia, and people have accepted the increasing emphasis on Japan's national defense as a member of the Western world.

A relationship with China was established with the recognition of Japan's responsibility for the past wars and for peace in the future. Japan must not make any move which increases international tension irrespective of China's position on Japan's rearmament. Japan did not contribute to the stabilization of the Korean peninsula although Japan knew that the security of Japan depended on peace in Korea. Instead of cutting down the US bases in Okinawa, Japan has tried to suppress the popular

movements which oppose them. The US bases in Okinawa are now used not only for control over Asia but also the Indian Ocean and the Persian Gulf.

What social factors influence present history? It is the strong demand for equality which has generated pressures to move rapidly forward in many places on an international, national and popular level. During the political and economic race of the cold war period in spite of the ideological persistence of the two super-powers, war did not break out, because of the efforts of the government to avoid the mass destruction of nuclear war.

Competitive The world's super-powers
Coexistence have displayed two models
 for the development of
the countries of the third world and have competed with each other to become their liberators. But soon the third world nations realized that their aims were only to protect their vested interests.

After 1970 the demand for equality by the countries of the third world transformed oil and other natural resources into a bargaining point in gaining equality. China's demand to be equal with the Soviet Union and for solidarity with the third world nations has become tied into the race between the USSR and the USA. There seems to be an alliance of the advanced nations against the third world, and China's relationship with the Soviet Union and the USA is changing the original meaning of the term "allied nations." The two pyramid structures in the world put less emphasis on ideological conflicts but rather push the weapons race. In this situation it can be said that the meaning of non-alliance is to break down the two pyramids from the bottom and to promote a new world order.

Japan's Role There are forces trying to
 create a world crisis by
emphasizing the Soviet Union's superior position over the USA. Americans' psychological reaction to this is an unrealistic fear that US economic and military power in the world is weakening. The recent Moscow Olympics could have been a chance to inform the ordinary Russian citizen of what is going on in the world instead of slamming the door in the Soviet's face. The Japanese tend to believe that national security for sustaining the present economic status can only be guaranteed by Japan's militarization, even though the arms race between the USSR and the USA are

ually dependent and thus far have found way for the prevention of war. It does solve the problem of the arms race for can to share responsibility with the US military forces. What Japan should do for just world is to face the demands of other Asians and solve mutual problems in order to build a strong policy for achieving solidarity with the non-allied nations. If Japan joins in the arms race of the future and exports new weaponry, it will be only pulling toward a suicidal future. National defense issues are deeply related to psychological concerns. There is no such thing as adequacy of military forces nor is there an end to the accumulation of arms. The experiences of the past prove that military forces did not protect the people but were used to guard the interests of certain classes in society.

the popular opinion shows a desire for a physically secure structure, it should be in the form of sufficient naval and air defense forces rather than a ground force. The present Self Defense Forces should be dissolved and the same level of national defense should be incorporated into the peace maintenance forces of the United Nations. At the same time, at the citizens level it is necessary to build a non-violent resistance to guard the country in case of an invasion. Military force, which is supposed to protect freedom, is a most undemocratic and inhumane organization which only takes away the freedom of the people.

(A.Y.C.)

"YOUR KINGDOM COME"

A fresh interpretation of the Lord's Prayer has been created by 31 artists of the Asian Christian Art Association with the Christian Council of Asia. It is a book of meditation--a beautiful interweaving of scripture, art, and profound and timely reflections on the ancient words of the Lord's Prayer.

Contributing artists KAWAKAMI Yoshie and TANAKA Tadao of Japan; Nalini JAYASURIYA, poet and artist of Sri Lanka; Father Edicio de la TORRE, who was imprisoned in Bicutan, Manila, and Edgar FERNANDES, of the Phillipines, whose exhibition was held in Japan in 1978. The 30 meditations and photographs--half of them in color-- edited by artist TAKENAKA Masao, Ron O'GRADY and T. K. THOMAS, would be appropriate for personal or group devotions or as a gift. They are available through the Christian Conference of Asia, 480 Lorong 2, Toa Payoh, Singapore, 1231. (US\$8 per copy)

DEATH SENTENCE FOR KIM DAE-JUNG

In a six-minute final session of the military court trying former south Korean presidential candidate KIM Dae-jung and 23 others, Kim was sentenced to death and the remaining 23 received sentences ranging from 2 - 20 years on Sept. 17. The brevity of the final session matched the unusual rapid pace of the whole trial--the entire procedure lasted just four weeks.

Kim is known for the depth of his sincerity and his devotion to the belief of "that of God in every person." He has consistently spoken out on behalf of democracy and respect for basic human rights, arguing convincingly that it is only through democracy that the people and the government can work together to defeat communism. "Freedom is our weapon, while dictatorship is the weapon of communists...Only with a democratic government can freedom and justice be realized." These clear principles, spoken in April this year, contrast sharply with the present military government's claims that Kim is himself a communist, and one who planned to seize power through violent means. Speaking in his own defense in court Sept. 14, Kim said: "Why should I have plotted to topple the government when I could have come to power through elections?"

This is the reality which the military rulers seem to fear most. Kim came close to defeating former president PARK Chung-hee in south Korea's last openly contested elections in 1971, and his popularity has continued to grow in the subsequent years as the PARK government--and now the military regime of CHUN Du-hwan--made him suffer for his unshakable belief in democracy. Pres. Chun hopes--through the death penalty--to remove Kim from the political scene permanently. In the process, Chun has made clear that he feels the Korean people are not "ready for democracy." Thus, rather than promote a constitution which calls for a popularly-elected president, interim Pres. Chun has made clear that the nation's new constitution will retain many aspects from Park's repressive Yushin Constitution of 1972.

In another sharp contrast with Chun's views, which hold the Korean people in contempt, Kim Dae-jung has made clear his belief that the Korean people are, indeed, ready for democracy. Writing in March this year, Kim said the following: "The reason why I am optimistic about the future is that our people are in many respects a mature

people...A people cannot have a constitution beyond their capacity. Such a proverb shows that if there is no awareness and dedication by the people for democracy, then even if the best constitution is provided, it does not have any practical meaning. Now our people today have developed the qualifications to preserve and enjoy such a democracy, in a paradoxical way, through seven years of tragic experiences under the Yushin System. In this sense, I am convinced that our people have already reached the level of consciousness of people in politically advanced nations." Kim's life hinges today on that firm belief.

In response to the military government's fabricated charges against Kim and the others, a widespread Christian and citizen's movement has spread throughout Japan. Following the sentencing on Sept. 17, a joint statement was issued by the Japan Emergency Christian Conference on Korean Problems and the Japan Citizen's Committee for South Korean Democracy. Other activities include public demonstrations in opposition to the sentences-- which include a 20 year sentence for Rev. Moon Ik-hwan, noted Korean theologian and one of the team of translators of the New Testament into modern Korean. Significantly, a signature campaign sponsored by the same two organizations mentioned above has collected over 50,000 names appealing to the Japanese government to intercede on behalf of saving the life of Kim and the others on trial.†

7:00 三太郎
サトウサンペイ

Asahi Shimbun
(Morning
Edition)



1. Typhoon



2.



3. Stop Kim
Dae-jung's
death
sentence!

AN INCIDENT UNDER THE SEPTEMBER SKY

At seven a.m. on Sept. 9, 1979, IM Hyon Il, a 13-year old boy, jumped from the 10th floor of an apartment building in Kami Fukuoka city, Saitama prefecture.

Since Hyon Il's father was a Korean resident in Japan, he was also of that nationality by law. This meant that Im Hyon Il was under the pressure of discrimination and a target of violence from his friends in school.

Hyon Il entered the Junior High school in March 1979. On June 18 he left a note, saying, "I am going to kill myself, since my friends in school tease me and I don't want to go to school. Good-bye." And he went up to the 10th floor. When he looked down he became afraid and went home to tell his mother about it. His mother went to the school and requested the teacher to tell the other children not to use violence on Hyon Il. But his friends did not stop beating him, and teased him for not having

the courage to kill himself. On Sept. 8 he left the house but soon returned. The next day at seven a.m. he jumped from the ten story building and killed himself. The school authorities cautioned the students, that they should have more thought for the importance of life, but did not touch upon the issue of prejudice.

A year later, on Sept. 21, 1980 at 11 o'clock, seven citizens of the Kami Fukuoka city initiated a movement to have a memorial service for Hyon Il, attempting to build understanding among the Koreans in the community.†

CONDOLENCES:

The National Christian Council of Japan would like to express its deep regret and sympathies over the passing away of Rev. Kyung Shik Choi, minister of Tokyo Church of the Korean Christian Church in Japan last September 14.